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church may pass away, but the Protestant spirit, which underlies our modern life, will live eternally. And what is this spirit? The author defines it as the conviction of the godliness of our present, earthly life. The antique world, he says, published the glory of the sense life; the mediæval world, fleeing sense, sought only the heavenly beatitude; but Protestantism combined these conceptions, by teaching that sense and spirit can be brought into an effective and harmonious relation.—F. SCHWILL.

Manual of Ecclesiastical Architecture. Comprising a Study of its Various Styles, the Chronological Arrangements of its Elements, and its Relation to Christian Worship. By Prof. William Wallace Martin. (Cincinnati: Curts & Jennings; New York: Eaton & Mains, 1897; pp. 429; $2.) The author writes as an admirer of architecture, rather than a professional architect, or a professional critic. His emotions find frequent expression, and his enthusiasm sometimes leads him to make statements which his cooler judgment can hardly approve, as when he tells us that "the Romanesque and the Gothic churches, in their perfected development, simply adopted the Byzantine construction." But it may be that his ardor, though somewhat excessive, will prove useful in kindling the interest of young readers and thus leading them to pursue the subject further than they otherwise would. The illustrations, of which there are more than five hundred, are, on the whole, well chosen. The chronological lists of the chief church buildings of the world constitute a valuable feature. Another of considerable value is the closing chapter on modern styles, in which a number of American church buildings are described. A better selection might have been made, for but few of those represented are worthy of being imitated, while many of those omitted are among the finest in our country.—FRANKLIN JOHNSON.

De Incarnatione Verbi Dei, together with Three Essays Subsidiary to the Same. By Rev. Alan S. Hawkesworth. With Commendatory Preface by Very Rev. E. A. Hoffman, S.T.D., LL.D., Dean of the General Theological Seminary. (Albany, N. Y.: Riggs Printing and Publishing Co., 1897; $1.25.) The author's thesis is that the "Incarnation, being the complement of all natural truths and ideals, in nature and in man, and that both individually and racially, must also be and is the vital heart of Christianity." "Incarnation is, then, the supreme mystery; only comparable, even in a measure, to the incomprehensible

'modification' that certainly took place at prime creation." Those sentences will give the reader an idea of his main contention, and of his style, which is like ecclesiastical Latin — of which it would seem that the author had read more than of English. He "considers and confutes" all the heretical theories; explains the kenosis, atonement, and "session." The subjects of the three essays are, the essential nature of sin, spirit and matter ("matter simply a catena of phenomena"), and the primary criterion of truth ("we can and do know truth; not absolutely, but relatively; for both our intellectual prime data and the testimonies of our senses are, and must be, valid").—GEORGE B. FOSTER.

Die heilige Schrift vom Standpunkte der ästhetischen Theologie gewürdigt durch Otto Eggeling. (Braunschweig: G. A. Schwetschke & Sohn, 1895; pp. 64.) This may be called an elaborate oration. It has five divisions: (1) "The Language of Faith;" (2) "Miracles;" (3) "Poetry in the Old Testament;" (4) "The Most Beautiful Thing in Rome;" and (5) "More of Heaven." At first the reader finds but little connection between these various subjects, and the author does not exhibit a connection. But on consideration the reader discovers it. The author wastes no time in introductions or transitions or explications, and the reader finds himself, at the very beginning, plunged into a rushing and swirling stream of eloquence, and borne forward through a bewildering and yet entrancing succession of scenes, now graceful, now grand, and now awful. So rich is the style, and so abundant are the literary and artistic allusions and illustrations, that the reader almost forgets the system of thought. But unique and felicitous as is the form of the discussion, the matter is far more worthy of attention. The author is ready to accept all that negative criticism can ever say about the Scriptures and the miraculous, and purposes to lift us into a lofty atmosphere where we shall see for ourselves that the Scriptures are the very word of God, not only in their contents, but in the manifold and various methods of expression which they contain, and where the miraculous is ever about us. Sometimes the reader actually ascends with him, and forgets that he lives in a world of time and space. He has given valuable aid to a large class of doubters. The arrangement of his materials is appropriate: he deals first with our greatest theoretical difficulties, and then calls us, by a method of his own, into a region of rich devotional thought and sentiment. The most beautiful thing amidst all the artistic treasures of Rome is the cross. Protestantism has given to the world far more